A Short Catechisme for *Housholders*.

With prayers to the same adioyning.

Psalm.34.11.

Come Children, hearken vnto me, I will teach you the the feare of the Lord.

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A short Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowen of euery one, before they be admitted to the Lords Supper.

Question.

What is the cheefest thing which euery one ought to be moste carefull of as long as they liue?

Aunswer.

Euery one ought to be most carefull of these two poynts.

First and cheefely how we can be saued in the a day of iudgement, before Gods iudgement seate, and so b come to life euerlasting.

Secondly, how to c liue according to Gods holy wyll during our life: In which two poynts wholy standeth the glory of God, so much as of man ought to be sought for.

a Math. 16 26 1. Pet. 1. 9.
b Math. 6. 33 et. 25. 34
c Luke. 1. 75 Ephe. 1. 4 et. 2. 10 1. Pet. 1. 15

Question.

How can we know this how wee are discharged before Gods iudgement seate?

Aunswer.

We can neuer knowe how wee be

discharged before the iudgement seat of God, vntil such time as we know our own a miserable estate, by reason of the greatnesse of our synnes, and the horrible punishment, which we deserue for them.

a Mat.19.12 13 1.Tim.1.15 Mat.11.28

Question.

How dost thou know the greatnesse of thy sinne, and the horrible punishment due to the same?

Aunswer.

The greatnesse of my sinne, and the horrible punishment therof, I know by the a lawe of God, b rightly vnderstood, the sum wherof is contayned in the ten commaundements.

a Rom.3.20. Rom.7.7. 8.9.10.11. 12.&c. Rom.5.20. Gala.3.19 b Rom.7.9.

Question.

Rehearse the ten commaundements.

Aunswer.

God spake all these wordes, and said: I am the Lord thy God, which brought thee out of the Land of Egipt, out of the house of bondage.

Exo.20.1.

1. THou shalt haue no other Gods but me.

2. Thou shalt not make to thy self any grauen

grauen image, nor the likeneſſe of any thing that is in heaue aboue, nor in the earth beneath, nor in the water vnder the earth, thou ſhalt not bow down to thē nor worſhip them. For I the Lord thy God, am a gelous God, & viſit the ſinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate me: And ſhewe mercy vnto thouſandes, in them that loue me and keepe my commaundements.

3 Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord wyll not holde him guiltleſſe, that taketh his name in vaine.

4 Remember thou keepe holy the Sabaoth day: ſixe daies ſhalt thou labour and do all that thou haſt to do. But the ſeuenth day is the Sabaoth of the Lord thy God: In it thou ſhalt do no maner of worke, thou and thy ſonne, and thy Daughter, thy man ſeruaunt, and thy Mayde ſeruaunt, thy Cattell, and the ſtraunger that is within thy gates. For in ſixe daies the Lorde made Heauen & earth: the Sea, and all that in them is,

and rested the seauenth day: wherfore the Lorde blessed the seauenth daye, and halowed it.

5 Honor thy Father and thy Mother that thy dayes may be long in the lād, which the Lord thy God giueth thee.

6 Thou shalt doo no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy Neighboures house, thou shalt not couet thy Neighbours Wife, nor his man Seruaunt, nor his Mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What is the fyrst commaundement?

Aunswer.

1. Thou shalt haue none other Gods but me.

Question.

What is the meaning of this commaundement?

Aunswer.

The lord God straightly chargeth vs in this first cōmaundement, that we

we worship God alone, which worship standeth in foure points: Firste that we a loue God aboue all. Secondly, that we b feare God aboue al. Thirdly, that we make our praiers to c none but to God. Fourthly, that we d acknowledge God alone to be the guider, and gouernour of althings: e of whō we receiue all the benefytes that we haue, and therefore that f wee trust and staye vpon him alone.

a Mat. 10.37 Phili. 3.10 Coloss. 3.5 Ephe. 5.5 Math. 6.32

b Mala. 1.6 Mat. 10.28 Jere. 10.2.7

c Rom. 10.14 1. Reg. 8.39 Je. 17.9.10

d Psal. 135.6 et. 115.3. et 145. et. 95.4 5

e Jam. 1.17.

f Jere. 17.5 et. 48.7 Esai. 31.1.2.3

Question.

What is the second commaundement?

Aunswer.

2 Thou shalt not make to thy self any grauē image, nor the likenes of any thing that is in heauen aboue. &c.

Question.

What is the meaning of this commaūdement?

Aunswer.

In this second commaundement be contayned three things.

First, that we should not a thinke God to be like either man or wo-

a De. 4.15.16 Acts. 17.29 John. 1.18. 1. tim. 6.16. 1. Joh. 4.12 Esai. 40.18 25. et. 46.5

man, or any other thing, and therefore that wee make no Image of God in any case.

Secondlye, that we make no Image of any other thing, eyther to b worship the Image it selfe, eyther God, Saint or Angell, by ye Image, neither yet to this end to be ye c better put in mind of God by ye Image.

Thyrdly, that we worshyppe not God in any other d outwarde worship, according to our owne fantasies, but e as God commaundeth vs in his woord.

b Leui. 26. 1. Exo. 34. 13 14. 15 Deu. 4. 23. Psalm. 47 et. 136. Esai. 44. 7 Dan. 3. 5. 6

c Abac. 2. 18. Je. 10. 8. 15

d John. 4. 23. 24 Mat. 15. 9. Esa. 29. 13.

e Deu. 12. 32. et. 5. 32. Pro. 30. 6. Josua. 1. 7. Apo. 22. 18 19

Question.

What is the thyrde commaundement?

Aunswer.

3. Thou shalt not take the name of the Lord thy God in vaine. &c.

Question.

What is the meaning of this commaundement?

Aunswer.

God chargeth vs in this thyrd cōmaundement, these three things.

a Deu. 28. 58 59. 60.

Fyrst, that we vse with a most hye reue-

reuerence the name of God, whensoeuer wee eyther speake or thinke vpon him.

Secondlye, that wee neuer blaspheme the name of God, by a Cunturing, Wytchcraft, Sorcerie, or Charming, or any such lyke: neither by curling nor banning.

Thirdly, that we neuer c sweare by the name of God in our common talke, although the matter be neuer so true: But onely where the d glorie of God is sought, or the saluation of our brethren, e or also before a Magistrate in witnessing ẏ trueth, when wee are thereunto lawfullye called. In which causes we must onely sweare by the name of God: But as for g Sayntes, Angelles, h Roode, booke, Crosse, Masse, or any other thing, wee ought in no case by them to sweare.

Jere. 10. 6
Psal. 8. 1.
1. Cor. 29. 13
b
Deu. 18. 10
11. 12.
Esai. 8. 19.
et. 47. 9.
Mala. 3. 5
Gala. 5. 20.
Acts. 19. 13
16.
c
Matth. 5. 34
35. 36. 37.
Iame. 5. 12
d
Iosu. 2. 12.
2. Cor. 1. 23
& 11. 31.
e
Exo. 22. 11
f
Deut. 6. 13.
& 10. 20.
g
2. Cor. 1. 23
h
Jerem. 5. 7
2. 1. 16. 17.
Amos. 8. 14
Soph. 1. 5.

Question.

What is the fourth commaundement?

Answeare.

4 Remem-

4 Remember thou keepe holy the Sabaoth day.

Question.

What is the meaning of this commaundement?

Aunswer.

a Deut.5.14 Exo.16.26 b Mat.13.23 c Lu.4.16.21 Acts.20.7 et.15.21.et 13.15.17 d Mat.18.19 1.Corin.14 16.17 e 1.Cor.14 16.17 f 1.Co.11.33 Acts.2.42 et.10.47 g Num.29.7 Heb.4.9.10

The hallowing of the Sabaoth day, is to a rest from our labours in our calling: And in one place to assemble our selues together, and with feare and reuerence to heare, marke, and b laye vp in our hartes the worde of God c preached vnto vs: To d pray altogether þ which we e vnderstand, with one consent: And at the times appointed, to f vse the sacraments in faith and repentaunce: And all our life long to g rest from wickednesse, that the Lord by his holy spirit may worke in vs his good worke, and so beginne in this life, the euerlasting rest.

Question.

What is the fift commaundement?

Aunswer.

5 Honour thy Father and thy Mother.

Question.

Question.

What is the meaning of this commaũdement?

Aunſwer.

The meaning of this fyfte commaundement is, that we ſhould honour (that is to ſay) loue, feare, obey & relieue our a Parentes, or any other that are vnto vs in theyr ſtede As our b Princes, Rulers & Magiſtrates: c our Paſtors & Teachers: our d Maiſters: & all others which are aboue vs, in any calling, placed by God, e the aged & graye headed: and that all Superiors ſhew themſelues in deede Parents, in f defending and guiding their inferiours.

a Leui. 19.3 Coloſ. 3.20. 22.23.24 Eph. 6.1.
b Rom. 13.2 Tittus. 3.1 Exod. 22.
c Heb. 13.17. 1. theſ. 5.12. 13
d Eph. 6.5.6.7.8 Tit. 2.9.10
e Leui. 19.32
f Coloſ. 3. 19 21 Eph. 6.9. &c

Queſtion.

What is the fyrt commaundement?

Aunſwer.

6 Thou ſhalt doo no murther.

Queſtion.

What is the meaning of this commaũdement?

Aunſwer.

Firſt the Lord GOD forbiddeth vs

bs in this first commaundement, all
a killing, b fighting, and c quarrel-
ling, and d reproches, mockes, and
tauntes.

Secondly, he forbiddeth all killing
in hart, that is, all e angre and malice
all desyre of reuenge.

Thyrdly, on the other side he com-
maundeth vs to preserue life, by ex-
ercising g the workes of mercie and
compassion towards our brethren:
yea, euen towardes our enemies.

Fowrthlye, to h loue one another
inwardlye in hart, as our selues,
yea, euen our enimies, and them
that hate vs.

a Gene. 9. 6. Deu. 5. 17.
b Math. 5. 39
c Colos. 3. 13.
d Leui. 19. 17 18.
e Mat. 5. 22. 1. Joh. 3. 15
f Pro. 20. 22.
g Mat. 25. 35 Esay. 58. 7 Ezec. 18. 7.
h Mat. 5. 44. Leui. 19. 18 Luke. 6. 27. Rom. 12. 17 18. 19. 20 21

Question.

What is the seuenth commaundement?

Aunswer.

7 Thou shalt not commit adultery.

Question.

What is the meaning of this commaundement?

Aunswer.

a Leui. 18. 20 19. 29. Deu. 23. 17

We are forbydden in this seuenth
comaundement, fyrst a all adultery,
forni-

fornication: and all other b vncleanesse in our bodyes.

Secondly, all c vnpure thoughts, and lustes of the harte.

Thirdlye, all other thinges which might entice to such vncleanesse, as al vnchast d behauiour, e filthy talke and songs, f wanton apparell, lewd and idle pastimes, g gluttony, drunkennes, h houses of open whordom, and whatsoeuer elle maye allure vs to vncleanesse.

Fourthly, on the other side, he commaundeth vs to keepe our bodyes and soules i chaste and pure, as temples of the holy Ghoste: Or if the k gift of chastity be not giuen vs: then to vse the lawful remedy appointed by God, which is mariage.

b Leui.18.22
c Math.5.28
d Esai.3.16. Rom.13.13
e Eph.4.29. et.5.3.4.
f Deu.22.52 Osay.3.18. 19.20.21.
g Eph.5.18
h Deu.22.21
i 1.Cor.6.15 19.29. 1.Thes.4. 4.5.
k 1.Cor.7.2. Hebr.13.4.

Question.

What is the eyght commaundement?

Aunswer.

8 Thou shalt not steale.

Question.

What is the meaning of this commaundement?

Aunswer,

Aunswer.

In this eight comaundement the Lorde God forbiddeth all a stealing and robbing in outward deedes.

Secondly, he forbiddeth b all stealing in hart, that is, all desyre of any mans goods wrongfully.

Thyrdlye, he forbiddeth c all deceyte and wrongfull dealing.

Fourthly, on the other syde he chargeth vs that we be d content with that porcion of goodes which the Lord giueth vs: to e apply our selues in our vocation and calling, to get our owne liuing, and to lyue of that which is our owne, and also to be helpfull vnto others.

a Leui. 19. 11 Deu. 5. 19

b Eph. 5. 3. 5 Coloss. 3. 5 Psal. 62. 10 Zach. 8. 17 Mic. 2. 1. 2 Acts. 20. 33

c 1. Thes. 4. 6 Exo. 22. 21 22. 23 Deu. 10. 17 18. 19. et 24. 14

d Pro. 27. 27 1. Tim. 6. 6

e Gene. 3. 19 Ephe. 4. 28 2. Thes. 3. 10

Question.

What is the ninth commaundement?

Aunswer.

9. Thou shalt not beare false witnesse against thy neighbour.

Question.

What is the meaning of this commaundement?

Aunswer.

The

The Lord God in this ninth commaundement dooth commaund vs fyrst, that we should neuer a speake falsely in wytnesse bearing.

Secondly, that not onely in wytnesse bearing, but also in no other matter we should neuer b lye, flatter, or dissemble.

Thirdly, that we should neuer tell false c tales behind our neighbours backe, or beare them of others: that we should neuer d beleeue any euill spoken behinde their backes, vntyll we fully know the certaintie.

Fourthlye, in priuate offences to speake nothing, although it be true to the e hurting of our Brothers good name, if by f priuate admonitions he may be wonne.

a
Psal.19.5
94.21.28

b
Ephe.4.25
Psal.25.2.

c
Psal.15.3.
Pro.20.19

d
Mat.7.1.2
Rom.14.4
Psal.15.3
Jam.4.12

e
1.Cor.13.7
1.Pet.4.8
Pro.11.12

f
Mat.18.15
16.17.18

Question.

What is the tenth commaundement?

Aunswer.

10. Thou shalt not couet thy Neighbours house. &c.

Question.

What

What is the meaning of this commaundement?

Aunswer.

Here the Lorde in plaine wordes, doth forbid at nowe and desire, what soeuer is vnlawfull to be done, although we nouer b consent vnto it, as the c rebellion of the flesh, all corruption of the d old man, and e blotte of originall syn, so that by this commaundement most clearely, we may see the Image of that mā that pleaseth God, euen such a one in whome nothing is impure, neyther in wyll nor nature.

a Rom. 7. 7
b Gene. 6. 5. et. 8. d 2 Prou. 20. 9
c Rom. 7. 23.
d Ephe. 4. 22 Colos. 3. 9
e Rom. 6. 6

Question.

Canst thou fulfyll all these commaundemēts without breaking any one of them?

Aunswer.

These are the commaundements of almightye God, the perfect fulfilling whereof a no fleshe can attaine vnto, no, although I doo all that I can: yet, I breake them dayly bothe in thought, woord and deede.

a Rom. 3. 23 Rom. 8. 3. et. 11. 32 1. John. 1. 8 1. Re. 8. 46. Prou. 20. 9

Question.

What

What punishment doth God appoynt for breaking any one of them?

Aunswer.

The punishment for the breaking of the least commaundement, euen in a thought, yea, if it were but b once broken in all my life, is the euerlasting c curse of GOD, which conteineth al the torments that can be deuised both of soule & body, and in the Scripture is called by diuers names to expres the paine, as d hell fyre, the e worme that neuer dyeth, f vtter darknesse, g burning lake, h second death damnatiõ, & such like.

a Math.5.28
b Jam.2.10. Gala.3.10.
c Gala.3.10. Deu.27.26
d Math.25. 41.&.10.28 Mar.9.4.
e Mark.9.44 46
f Mat.22.13 &t.25.30
g Apo.19.20. &.20.10.14.
h Apo.20.6. &t.21.8.

Question.

Is there nothing which a man can do in this worlde, to serue as a sufficient recompence to God for one sinne?

Aunswer.

No, although I should giue a all my goods to the poore, or suffer my body to be b whipped al my life lõg, or suffer anye other punishment which might bee deuised, it is not sufficient for one of my least synnes.

a And.17.10.
b Coloſ.2.3. Apo.20.6. &.21.8 Rom.6.23 Gala.3.10. Mat.25.4

B.i. Question.

Question.

Yea, but God is mercifull, will he therefore punish sin so sharply, thinkest thou?

Answer.

Our God indeede is a mercifull, but he is also b iust & true, and therefore must needes of iustice & truth punish mans sinne with that punishment which he hath appointed.

a 2. Cor. 1. 3. Psa. 145. 8 & 86. 15.

b Psalm. 7. 9 Psal. 11. 7. Rom. 3. 4. Joh. 3. 33.

Question.

Seeing then this punishments must needes bee suffered, are wee in our selues able to suffer and ouercome it?

Answer.

None is able to suffer a and ouercome this great punishment of syn, being onely man.

a Psal. 130. 3 Mat. 19. 26

Question.

Is there then no meanes at all whereby wee may be saued from these paines euerlasting?

Answer.

The paines which our synnes deserue, must needes bee suffered by man, because god of his iustice, must needs punish syn in ma, which was com-

committed by mā, and therfore our
Sauiour Christ being euerlasting
God, became also a man, and hath
fullye b suffered whatsoeuer was
due for mans sinne.

Question.

Are not then all people discharged, sā-
ing the punishment is payde?

Aunswer.

None are discharged sauing those
that take hold vpon Christ, and his
merites with a true fayth.

Question.

What callest thou this true faythe

Aunswer.

This true & liuely fayth is a a full
perswasiō & assurance of my b hart,
grounded vpō the c promise of God
& wrought in me by ỹ d holy ghost,
wherby I am fully assured, ỹ what-
soeuer christ hath wrought for mās
saluation, pertaineth not only to o-
thers, but euen e to me, and is who-
ly mine, as surely as if I perfourmed
the same in mine owne person.

Question.

a
Gala. 4. 4.
Heb. 2. 9.
10. 14. 15
16. 17. 18
Heb. 4. 15.
1. Tim. 2. 5
Rom. 8. 3. 4
b
Gala. 3. 13.
Rom. 4. 15
John. 1. 29.
1. John. 2. 1
2. Cor. 5. 21.
Esai. 53. 6.
Roma. 8. 3
a
John. 3. 16
18. 36
a
Colos. 2. 2.
John. 3. 2.
Ephe. 3. 12
Rom 38. 39
Ephe. 1. 18.
b
Rom. 10. 9.
Ephe. 3. 17
c
Ro. 4. 3. 18
Rom. 10. 8.
cf 1. 16. 17.
d
Ep. 1. 17. 18
2. Cor. 1. 21.
& 5. 5.
1. Cor. 2. 10
2. Cor. 4. 13
e
Ep. 3. 17. 18

How can it be that thy sinnes are forgeuen thee, and yet according to Gods truth fully punished with the punishmẽt which God hath appointed for sinnes?

Answer.

By this my true faith I see my syns both to be forgiue, and yet fully punished, for in Iesus Christ to a satisfy gods iustice, they bs b fully punished, & yet to me they be c forgiuen, because in me they be not punished, but in Christe for mee, to set forth Gods mercy, & therefore shal neuer be layd to my charge: In this manner therfore I see the Lord my God to be both merciful and iust.

a 2. Cor. 5. 21. Rom. 3. 25
b 1. John. 2. 1. 2.
c Gala. 3. 13 Rom. 4. 25
1. Cor. 5. 19. Psal. 32. 1.

Question.

Yea, but although the punishment of thy sinnes be payde in Christ: yet seeing there can no vnrighteousnesse dwell with God: how canst thou stand before Gods iudgement seate an righteous and iust, seeing thou hast no righteousnesse, but such as is stayned with so many sinnes?

Answer.

I stand as iust & righteous before the

the throne of God, not clothed with mine owne righteousnesse, which I haue wrought in mine owne person: but with the a righteousnesse of Jesus Christe. Which righteousnesse being taken holde vpon b by a true faith, is made mine: Thus am I iust in the sight of God, not in respect of mine owne workes which I haue wrought: but taking holde vppon Christs workes to be mine by faith.

a
1. Cor. 1. 30
2. Cor. 5. 21
Rom. 3. 22
b
Eph. 3. 17.
Rom. 3. 22
28
John. 3. 18

Question.

Doth not this make men to run into all sinne and wickednesse?

Answer.

No, for this true faith as soone as it is wrought in vs a through the holy Ghost, doth frame our hartes a new, & causeth vs to b detest, hate lothe and abhorre synne in all men, but especially in our selues, and maketh vs to haue our c whole delight and ioy in those thinges which be agreeable to Gods will, and causeth vs also to d exercise the same in our

a
Joh. 3. 3. 6.
Eph. 4. 23.
Colo. 3. 8. 9
Roma. 6. 4
et. 12. 1. 2
b
Rom. 7. 23.
c
Rom. 5. 1. 2
3. 11.
d
Rom. 6. 11
12. 13
Math. 7. 18
Joh. 15. 5.

life and conuersation, or else it is no true fayth, but a dead fayth.

e Iam. 5. 17

Question.

Rehearse the summe of this fayth.

Answer.

I Beleue in God the father almighty, maker of heauen and earth. And in Iesus Christ his only Son our Lorde which was conceiued by the holye Ghost, borne of the Virgin Mary. He suffered vnder Pontius Pilate, was crucified, dead and buryed, he descended into hell, and the third day he rose againe from death. He ascended into heaue, and sitteth on the right hand of God the Father almighty. Frō thence shall he come to iudge bothe the quick & the dead. I beleue in the holy ghost. The holy catholike church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the bodye, and the lyfe euerlasting. So be it.

Question.

What is the effect of this Creede?

Answer.

This Creede containeth foure

espe-

especiall pointes. First, what we ought to beleue cõcerning God the Father: Secondly, concerning God the Son. Thirdly concerning God ỹ holy Ghost. Fourthly, concerning Gods people called the Church.

Question.

What beleeuest thou in the firste parte concerning God the Father?

Answer.

First, I beleeue that God the Father through christ, a into whose body I am graffed by faith is not only a b father of other faithful: but euen my father, and therfore c loueth me. Secondly that he is almighty, that is, that he hathe d all power in his hand guiding and ruling althings, so that nothing cã be done in e heauen, earth, nor hell, without his prouidence.

Question.

What beleeuest thou in the second part concerning God the Sonne?

Answer.

I beleeue that Jesus Christ, one a God in substance with the Father

1 a Joh.1.12. Rom.3.25. Rom.8.1. Gala.3.26.
b Rom.8.5. 2.Cor.6.18
c Rom.5.8.9 Esai.54.6. 7.8.
d Esai.45.5. 6.7.12. Esai.46.10 11.
e Amos.3.6. Jerr.10.23. 1.Reg.22. 19.20.&c. Psal.139.

2

a Rom. 9. 5. 1. Joh. 5. 7. 20. Joh. 14. 10. 11.

and ỹ holy Ghost, b tooke flesh of the Virgin, & is become perfect man, as I am, in all things, syn only excepted, c & in my nature hath wrought for mee whatsoeuer was needfull for my saluation.

b Rom. 1. 3 Math. 1. 20 21. c Hc. 2. 14. 15. Heb. 4. 15. Rom. 8. 3.

Question.

What meanest thou, when thou sayest He suffered vnder Pontious Pilate?

Aunswer.

Because ỹ manner of death which men do suffer by the sentence of the Iudge and vnder the title of iustice, is more shamefull, scladderous and terrible, thẽ if a man should die naturally in his bed: Therfore Christe tooke on him our person, to the we himselfe a before an earthly Iudge, and to be b condẽned by the mouth of Pilate, he being then Iudge, that ther by we might be cleared before the iudgement seate of God.

a Psa. 2. 2 Act. 4. 27. b Mat. 27. 26 Joh. 19. 1 13. 23.

Question.

What meanest thou, when thou sayest, Christ was crucified, dead & buried?

Aunswer.

Fyrst

First I meane in that he was crucifyed, that he suffered the death of the Crosse, which was an abhominable and curled death, b to deliuer mee from the curse which was due for my synnes.

Secondly, for as much as death was a punishment due vnto man for sin, therefore our Sauiour did suffer death, and by suffering ouercame death, for in his death lyeth the principall point of our saluation: for if he had not beene truly dead, we shoulde bee yet subiecte to eternall death and damnation.

Thirdly, hee was buryed for the more greater confirmation of his death and resurrection. And to the intent to make it more certainely knowen vnto vs, it pleased him also to be buryed after the common maner of men, and that by two notable persons, d Nicodemus, & Ioseph of Aramathia, which was doone also by the wyll and consent of Pylate, who

a Math. 27. 31.32.
b Gala. 3.13.
c
d
e Deu. 9.26. Esai. 53.12 Iere. 11.19 Rom. 5.8 1. Cor. 15.3 1. Pe. 2.24.
f
d Mat. 27.57 Mar. 15.43 Luk. 23.53 Joh. 19.38

who caused the bodye to be delivered vnto them.

Question.

What meanest thou cōcerning this, that Christ descended into Hell?

Aunswer.

Where it is sayde that Christ descended into hell, thereby I beleeue ẏ Christ did not only suffer in his body, ẏ punishment due to my body, a but also in his soule the punishment due to my soule, which was the torments of hel, seiōd death, b sorowes of death, & abiectiō from God: as it doth appeare by the anguish of his soule in the Garden, c when drops of blood issued out of his body, & also vpon the Crosse, by d his lamentable crye to his father. For in a miserable case had we beene, if he had suffered only the punishment due to our body, and not to our soules.

a Esai. 53. 4 8. 10.

b Actes. 2. 24 Mat. 26. 38.

c Luke. 22. 44

d Luk. 23. 46 Math. 27 46. 50

Question.

What fruits haste thou by this death of Christ?

Aunswer.

Fyrst

First, I beleue that this death and punishment, which Christ suffered, is the appeasing of Gods wrath, and a full satisfaction to God for all my synnes.

Secondly, that a as he is dead for sinne: so he will cause him to die in my mortall body.

Question.

What profite haste thou by the rysing again of Christe?

Answer.

First, I am assured by his rysing from death, that he hath ouercom death, hell and synne, and hath synne fyed my iustification.

Secondly, that as he is risen from death: so he causeth me as a member of him, b to ryse from synne, and delight in righteousnesse.

Thirdly, his rysing agayne is a sure pledge c to me, that my bodye shall in like manner ryse againe.

Question.

What is the meaning of this, that Christ ascended into heauen?

Answer.

Christe

a
Heb. 9. 12. 13. 14. 28
1. Pet. 2. 24.
1. Joh. 2. 2.

b
Gala. 5. 24.
Gala 2. 19
Rom. 6. 6
7. 8. 11

a
Rom. 8. 33
34
Rom. 4. 25.

b
Rom. 6. 4.
Col. 3. 1. 2. 3

c
1. Cor. 15. 13
16. 20.

Christ as touching his manhead is a only in heauen, but b in his Godhead, and comfort of his holy spirit, hee is with vs to the end of the world.

a Acts. 1. 11. Acts. 3. 21.
b Acts. 4. 31. Mat. 28. 20 Joh. 14. 16

Question.

What good getteſt thou by the aſcending of Chriſte into heauen?

Answer.

Fyrſte, Chriſte his aſcending into heauen, is a ſure pledge vnto mee, that a I ſhall in like manner as a member of him, by his power, bee receyued into heauen, in the ſame nature wherein he is aſcended.

a Joh. 14. 3 Phili. 3. 21 Colo. 3. 3. 4 1. The. 4. 17

Secondly, Chriſte hauing aſcended into heauen, b maketh continuall interceſſion for me.

b 1. Joh. 2. 1. 2 Heb. 9. 12 & 24 Rom. 8. 34

Question.

What is the meaning of this, that Chriſt ſitteth at the right hande of God the Father?

Answer.

Chriſte ſytteth at the ryght hand of the father, that is: hath all power giuen him of the father ouer all thinges.

a Mat. 28. 18 Ephe. 1. 20 21. 22.

Question.

Question.

What fruite dost thou receiue by this, that Christe shall come to iudge the quick and the dead?

Answer.

2

To me that am a member of Christ, it is a singuler comforte, a when I knowe assuredly that none shall be my iudge, but he, that is my sauior: But terrible it will be to those that flee from Christe, b when they shall see him come to iudge them, whom they in their life time refused.

a Mat.24.31 Luk.21.27 28. Mat.25.34 Mat.19.28 2.The.1.10

b 2.Thes.1.8 Luk.21.25. Mat.25.41

Question.

3

What beleuest thou in the third part, concerning God The holy Ghost?

Answer.

I beleeue that God the holy Ghost a sealeth into my harte all Christes benefites to be mine, and b maketh sinne to dye in me, & stirreth me vp to righteousnes and holynes of life.

a Ro.8.9.10. 11.15,16. 17 Gala.4.6 Ephe.1.17

b Eph.4.23. Psalm.1.3. Colos.2.11 12.3.13

Question.

Seeing there is but one onely God, why namest thou the Father, the Sonne, and the holy Ghost?

Answer.

Because

a Because God hath so opened himselfe in his a worde, that these three sundrye persons are in substaunce but b one true & euerlasting God.

Matth.3.16 17.5.28.19 1.Ioh.5.7 Esai.61.1 Psal.110.

b 2.Cor.12.11

Question.

4 Now let vs come to the fourth parte: what callest thou the Catholike Church?

Aunswer.

a The Catholike Churche, is the a whole company of faithfull people, which euer were since the beginning of the worlde in al places, which al so be now and shalbe to the end of the worlde. Of the which number I beleeue that b I am one. I beleue that God c knoweth them al, and hath a most tender care ouer them.

Rom.8.29. Ephe.1.10 11.12.13. Mat.16.18 Ioh.10.28 29 b 1.Ioh.3.21 2.Cor.13.5 Roma.8.16 c 1.Tim.2.9 d 1.Pet.5.7. Esai.49.15 Mat.10. 29.30

Question.

What callest thou the Communion of Saintes?

Aunswer.

a The Communion of Saintes is the societye that all wee which beleeue haue one with another, as a members of one head Iesus Christ, where-

a 1.Cor.12.12 13.14.20 2.Cor.10.17 Eph.4.15- et.5.30. Colo.1.18 Rom.12.5

wherby we are b ready to communicate all Gods benefits, both spirituall and temporall, to the mutuall health & comfort one of another, according to the measure which wee haue receiued of God in this life.

b
1.Co.12.13.
Galat.6.2.
Philip.2.1.
2.3.4.

Question.

What is it to beleeue The forgiuenesse of sinne?

Aunswer.

a I beleeue that Iesus Christ hath wholy appeased God for my sins, and paid the full punishment due to them, & therfore that they be freely forgiuen me, and shall neuer be laid to my charge.

a
1.Ioh.2.2.
Colos.1.14
20.21.22
1.Cor.1.30
Esa.53.4
5.6.8.12
Rom.3.24
25.4.5.8.10
2.Cor.5.19

Question.

What beleeuest thou of The rysing againe of the body?

Aunswer.

a I beleeue that after this lyfe ended, a my soule shall go to GOD that gaue it, and my body shall rest in the graue, vntyll the appoynted tyme: and then I shall b see GOD

a
Eccle.12.7.
Luk.16.22.
23.43.

b
in

2 Job. 29. 26 27. 1. Cor. 15. 42 43. 44. 53 Phil. 3. 21. 1. The. 4. 13 14. 15. 16

in my flesh, & mine eyes shall looke vpon him, and this my bodye shall be made like to the glorious bodye of Christe, without all corruption.

Question.

What is that thou sayest of Lyfe euerlasting?

Aunswer.

I beleeue that when GOD shall rayse againe this my bodye, and ioyne it againe together with my Soule, that then I shall lyue with 2 Christe, for euer, in his euerlasting kingdom of glory.

2 1. Cor. 15. 53. 54.

Question.

By what meanes do we attaine to this which thou haste here confessed?

Aunswer.

The holy Ghost hath appoynted the preaching of the word to be the ordinarye meanes, whereby, hee 2 worketh in our harts this true and lyuely faith, and without this preaching of the woord, wee can neuer haue fayth.

2 Rom. 10. 14. 17 1. Cor. 2. 21

Question.

Question.

After that God by the meanes of his worde, hath wrought in our harts fayth, by what meanes afterwarde doth he strengthen the same?

Aunswer.

This faith dooth God strengthen in vs by the selfe same preaching of the worde, and also by the vse of the Sacraments.

Question.

What callest thou the Sacraments?

Aunswer.

Sacraments be a outward signes ordained of God for the greater assurance and strengthening of our faith, being vnto vs b sure pledges of those benefites of our saluation, which we receiue in Christe to bee ours, & are represented vnto vs by ỹ outward signes of water in baptisme, and bread & wine in the supper of the Lord. They serue also for a marke of our profession, whereby we differ from other people which

a Gen. 17. 11. Exod. 12. 3. 4. 5. 26.

b Rom. 4. 11.

be heathen.

Question.

How many Sacraments be there?

Answer.

a 1. Cor. 10. 1 2. 3. 4 There be a two Sacramentes, that is to saye: Baptisme and the Supper of the Lorde.

Question.

What strength of fayth hast thou, through Baptisme?

Answer.

a Acts. 22. 16 Marke. 1. 4 I am taught and assured by a baptisme, that my sinnes are forgiuen me: For as the water washeth awaye the filthines of the body, euē so should I through the holy ghost be thereby fully certified and perswaded that b the blood of Christe being sprinckled vpon my soule by the c hand of fayth, hath washed away both the guiltinesse of my sin, & the punishment due to the same; the fruit and effect whereof appeareth herein, that through the power of Christes death and resurrection, I am dead d as touching syn, and

b 1. Pet. 1. 2 & 3. 21 1. John. 1. 7 Eph. 5. 26. Tit. 3. 5. 6 Act. 22. 16

c Acts. 15. 9

d Rom. 6. 3 4. 5. 6. &c.

and rayſed vp againe in e newneſſe of life: which two things in whom ſoeuer they appeare not, they may well haue the name & title of Baptiſme, but indeede they are no Chriſtians.

e 2. Cor. 5. 17 Gala. 5. 24 25

Queſtion.

What ſtrength of faith doo we finde in the vſe of the Lordes Supper?

Aunſwer.

The ſupper of the Lord through the holy ghoſt doth ſtrengthen my faith, I ſhoulde not doubt, but as ſurely as I receaue the bread and Wine into my bodye, to become wholye mine, ſo my a ſoule receyueth with all Chriſte, with his b paſſion and righteouſneſſe to be wholy mine: as ſurely as if I had wrought them mine owne felfe.

a Math. 26 27. 28. 1. Cor. 10 16. 17. et 11 24. 25. et. 12 13

b 1. Cor. 1. 30 Rom. 4. 25 2. Cor. 5. 21

Queſtion.

Are not then the bread and wine in the Supper of the Lorde turned into the body and blood of Chriſt?

Aunſwer.

The bread and wine as touching their nature, and ſubſtaunce, a are

a Mat. 26. 20

1.Cor.10. 26.27.&11. 16.27.28. not turned: but as touching the vse of them, they differ from common bread and wine, in that they are appoynted of God to serue vnto vs as b Seales and Pledges of those benefits which Christ in his body wrought for vs.

b Rom.11.4.

Question.

In what manner oughtest ye to prepare thy self to ye receiuing of these misteries?

a 1.Cor.11.28

Aunswer.

b 2.Cor.13.5 In preparing my selfe to receyue the Supper of the Lorde, I ought dilygentlye to obserue these three thinges.

c Ephe.1.13. 2.Cor.1.22. et.5.5.

d Ephe.3.12. Rom.8.15.

First, to a examine my selfe whether I b stand in fayth or no, which I shall knowe if I feele my c harte d assured by the spirite of God that the e punishment of my syns is fullye discharged in Christe, and that whatsoeuer he hath doone pertayneth not onely to others: but euer f to me.

e 1. John. 2. 1. 2. Esai 53.6. 7.8.9.&c.

f Ephe.3.17.

g Mat.26.75 Jerem.4.4. Joel.2.12. 13.

Secondlye, to examine my selfe whether I fynde my harte g inwardely

2.Corin.7. 10.11.

wardly sorry for my sinnes, with an inward hatred and lothing of syn, and with earnest desyre and a sure purpose, wholye to conforme my selfe to the will of Gods worde.

Thirdlye, if any offence bee betwixt others and mee, that I reconcile my selfe vnto them. All these thinges, although they ought earnestlye to bee considered in the k whole course of our life: yet then especiallye when wee come to the Supper of the Lorde.

Question.

Now seeing wee bee saued by Christes workes, without our deseruinges, wherto then now serueth our well doing, or what auaileth it to do good workes?

Aunswer.

We must doe good workes, a not to deserue our saluation by thē: but by our workes to b glorify God, in c walkinge as becommeth Gods children, d declaring thereby our thankfulnesse to God for our re-

h
Rom. 6.4. 5.6.7.8.8 8.11. Phil.3.14.

i
Math.5.23. 24.

k
Luke. 1.75

a
Esay.64.6 Iob.35.67 Psal.16.2 Luke.17.10.

b
1.Cor.6.20. Math.5.16. 1.Pet. 2.12.

c
Colos.1.10. Phil.1.27. 1.The.2.12 Ephe.4.1. Ephe.1.4. 5.2.10. Luk.1.75.

d
Rom.6.13 ct.12.1.2. 1.Pet.2.5

demtion. Secondly, by our workes to make our election more certain vnto our selues: Thirdly to win others to Christe by our holye lyfe and conuersation.

e 2. Pet. 1. 10 Matth. 7. 17

f 1. Pet. 3. 1. Rom. 14. 19

Question.

What workes callest thou good workes?

Aunswer.

Our workes can neuer be acceptable and good in the sight of God, vnlesse in doing thē we keepe these two thinges: Fyrst, that they bee framed according to the Rule of Gods a lawes & cōmaundements, and not b after our owne deuices.

a Ephe. 2. 10 Colos. 2. 20. 21. 22. 23

b Tit. 1. 14 Deu. 12. 32 Esai. 29. 13 Matth. 15. 9

Secondly that they proceede of an harte c purged by fayth. If eyther of these two pointes bee lacking, our workes are abhominable in the eyes of God, although they appeare neuer so glorious in the sight of men.

c Rom. 14. 23 Hebr. 11. 6.

Question.

Because prayer is one especiall meanes which God will haue vs vse to increase our fayth, tell me what belongeth to true

true prayer.

Aunswer.

It is requisite in true prayer, that we obserue these fiue thinges.

Firste, that we make our prayers a onely to God, through b Christe, and not to Saints.

Secondly, that wee be c inwardlye touched with the neede of the thing we aske, hauing our mynde wholye bent therevpon, and not caryed away with bythoughtes.

Thirdlye, that our prayers bee grounded vpon d Gods promises with full assuraunce that they shall be graunted, so farre as the Lorde dooth know them to be meete and needefull for vs.

Fourthly, that we e continue in prayer, although we haue not our requestes at the syrst.

Fyftlye, that wee aske not those things which we f thinke good in our owne fantasye, but onelye g that which GOD commaundeth

a
Psa. 50.15
et. 81.8.9
Rom. 10.14
Iame. 1.5
Math. 4.10

b
Joh. 14.13
14. et. 15.16
et. 16.23

c
Roma. 8.26
1. Joh. 5.14
15
Joh 4.23.24
Psal. 51.17
et. 145.18
2. Cro. 20.12
Math. 6.7.

d
Iame. 1.6
Mar. 11.24
Lu. 11.9.10
11.12.13
1. Joh. 5.15

e
Luke. 18.1
2.3.4.5. &c.
Rom. 12.12
1. The. 5.17
Colos. 4.2
Mat. 15.22
23.24. &c

f
Iame. 4.3
Rom. 8.26.

g
1. Joh. 5.14

h
Math. 6. 9.
Luke. 11. 1. 2.

vs to aske of hym: All which thinges bee h contained in the Lordes prayer.

Question.

Rehearse the Lords prayer?

Aunswer.

Mat. 6. 9. OVr Father which art in Heauen, halowed be thy name: Thy kingdome come, thy will be done in earth as it is in heauē. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, and the power, and the glory, for euer and euer. Amen.

Question.

What doost thou desire of God in this Prayer.

Aunswer.

Fyrste I desyre of our heauenlye Father, that his name may be halowed: first in his excellent works, which is, when wee acknowledge a his mercy, wisedome, iustice, and prouidence, that he alone worketh althinges:

a
Psa. 113. 2. 3. 4. 145. 1
Rom. 11. 36. 8. 16. 27

althinges: and that b onelye the Lorde God bee had in honour, all other set a syde. Secondlye, that his name may be c glorifyed in our godly liuing and conuersation.

In the second petition we desyre that God his kingdom may come, that is, that he will declare himselfe to be king ouer his d Church in guiding and defending it, in increasing of the number of the faithfull, in e thrusting forth labourers into his harueste, and blessing their labours: and f suppressing the rage of wicked tyrantes. Secondly that he will exercise his kingdome seuerally in euery one of vs, g killing sin in vs, and all worldlye care, and renewing vs to righteousnesse of life.

In the thirde petition we desyre, that Gods will may be done, that is, that we may h willinglye in all things resygne our selues to Gods will, without murmuring or grudging.

b
Ioan. 14. 14. 15.
1. Ioh. 5. 21.
Mal. 3. 1. 9. 10.

c
Esai. 52. 5.
Ezec. 32. 20.
Rom. 2. 24.

d
Mark. 3. 2. et. 5. 19. et 13. 31. 32. 33.

e
Mat. 9. 38.

f
1. Ioh. 4. 3.
Re. 16. 20.

g
Ro. 8. 10. 11.
13. et. 6. 6.
1. Ioh. 5. 8. 9.

h
Luk. 22. 42.
Titus. 2. 12.
1. Pet. 4. 2.
1. Ioh. 2. 17.

In

4 In the fourth peticion we praye that he will giue vnto vs, i walking faythfully in our calling, our dayly bread, that is, all k thinges needefull for our liuing for this present lyfe.

i Gene.3.19. Eph.4.18. 2.Thes.3.8 10.12 k Ps.145.15 104.27

5 In the fyfte peticion we praye that our sinnes maye be forgiuen vs, that he wyll not laye to our charge our synnes, nor the punishment due to them, but that he wyll accept the death and passion of Christe as the full satisfaction for our sinnes, and that we may hereof haue l full assuraunce in our conscience, that the punishment of our syns is fully discharged in Christe, and therefore freelye forgiuen vnto vs, as m surely as wee doo forgiue others: & that n we may loue vne another, from the bottome of our hartes all desyre of reuenge set asyde.

5.105.16. Esay.3.1. Psal.78.18 19.20.29 30.&.106. 14.&.107.1. 2.3 l 1.Joh.2.12 Ephe.1.12 Rom.8.35 38.39 1.Joh.5.19 20. m Mat.5.45. et 6.14.15 Luke.6.36 Jam.2.13 n Mat.6.14 15.et 5.23 24.44 Rom.12.19

6 In the syxt and laste petition we do pray God that he will not leade vs into temptation, but delyuer vs

that

that is, that he o will not bring vs further into the battell wythout spyrituall enemyes, then we by his holy spirit shall be able to preuayle and ouercome.

o Rom.16.20 2.Tim.4 17.18 Ephe.6.10 1.Cor.10.13 2.Pet.2.9

Question.

And why is this added? For thine is the kyngdome, the power, and the glory, for euer and euer? Amen.

Aunswer.

Not onely to kindle in our harts a desyre the glory of God, but also to teach vs that this Prayer is grounded vpo none other, then on God onely: and that we should not thinke the b kingdom of God to be weake & voide of force and might. Also that c he is only to be honoured, prayed & glorified, & that his power is infinite, perpetuall and euerlasting. And in this word Amen, is exprelled the feruent desyre to obtaine thole things which we alke of God, and our hope is confyrmed, that thole thinges whiche wee alke are graunted vnto vs, by which

a 1.Cro. 29.1 Rom.11.36
b Psal.114.7
c Deut.6.13. Apo.4.9.11 Apo.5.12.13 1.Cron.29 10.11.12 13
d 1.Pet.5.11. Apo.6.14 Apo.7.12

which our consciences is pacifyed and so we end our prayers.

Question.

Tel me now briefly the effect of al that thou haste sayde?

Aunswer.

By the ten commaundements I see my miserable estate, that I deserue death, dampnation, and the curse of GOD, which must needes be payed, because God is iust: and where as I my selfe am not able to paye it, the holy Ghost through the preaching of the Gospell worketh in mee fayth, which assureth me, that the Sonne of God being made man for me, hath euen in my nature suffered what so euer my sinnes deserued, and hath made mee with him the childe of GOD, and heire of euerlasting life. Wherof, least I shoulde doubt or wauer: he hath appointed two Sacramentes, as outwarde signes and tokens to be seene and felt of mee:

that

that as surelye as I see my selfe made partaker of them outwardly: so the holy Ghost inwardlye instructing mee, I should not doubt, but inwardlye to bee partaker of Christe himselfe with all his benefits, his raunsome, righteousnesse and holines to be mine, that in him and thorow him I shall haue life euerlasting. And thus being borne anew into this liuely hope by the holy Ghost, my wayes shoulde bee directed and guided by the same spirite, to walke in holynesse and righteousnesse, all the dayes of my life. Amen.

(.·.)

A prayer containing the sum and effecte of this Catechisme.

O Mercyfull and heauenly Father, for so much as at euery lyght occasion, I am drawen from thy holy lawes, to the vanities of this lyfe, and vnto all sinne and wickednesse, I beseeche thee in mercye set before mine eyes alwayes the remembraunce of thy iudgement seate: and my last end: whereby I may be dayly stirred vp to consider in what great daunger I stande through the horrible punishment due to my sinnes, that dayly groning vnder the burthen of them, I maye flye for succour to thy beloued Son Iesus Christe, who hath fully paid, suffered and ouercome the punishment due to them, and through the working of thy holy spirite in me, I may be fully assured in my soule and conscience, that the curse, condemnation and death which these my sinnes deserue, is fully paid, suffered and ouercome in christ, that his righteousnes obedience and holynesse is mine, and whatsoeuer hee hath wrought for mans saluation

saluation is wholy mine. Strengthen this fayth in me dayly more & more, that I may inwardlye feele comforte & consolation in this, that I feele thy holy spirite beare recorde vnto my spirite, that I am thy Childe, grafted into the bodye of thy son, and made with him fellowe heyre of thy euerlasting kingdome. So worke in me by thy holy spirit, that daily more and more I may feele sinne die in me, that I do not delight therein, but daylye maye grone vnder the burthen therof, vtterlye hate, detest, & lothe sinne, let my selfe and all the powers of my soule & body against sin, and haue my full delight, ioy, comfort and pleasure in those thinges which bee agreeable to thy wyll, that I may walke as becommeth thy Children of light, looking still for that good time, when it shal please thee to call me to thine euerlasting kingdome and ioye eternall.

This in mercy graunt vnto me, for Jesus Christes sake, my onely Lord and Sauiour.

Amen.